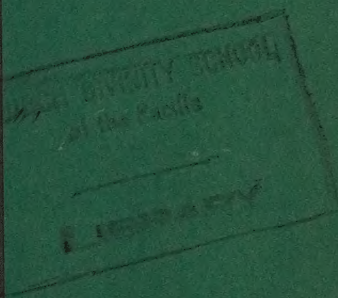
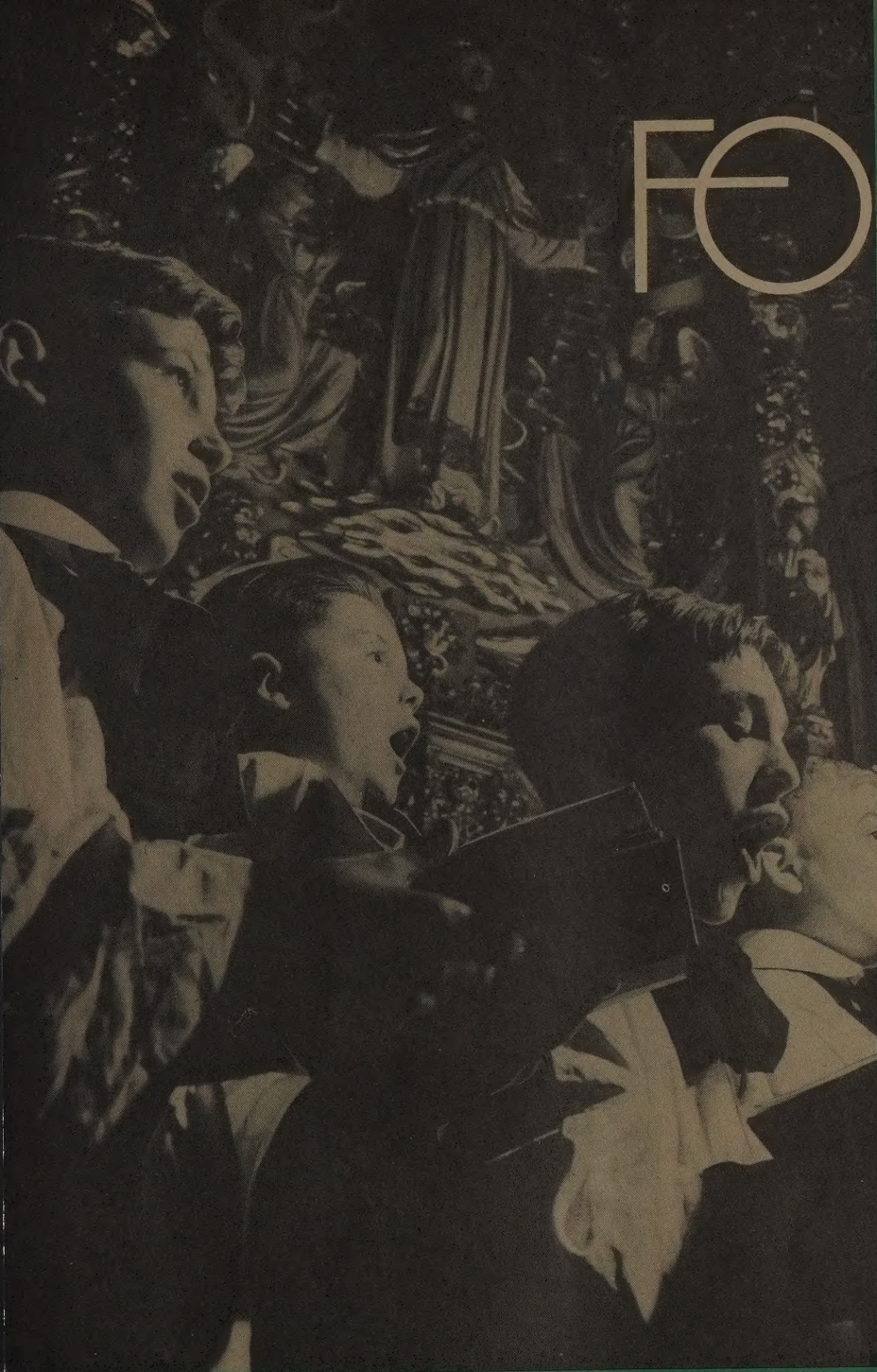


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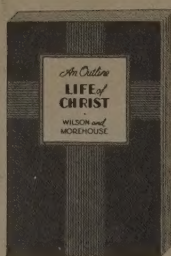
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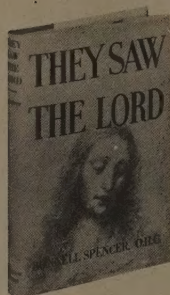
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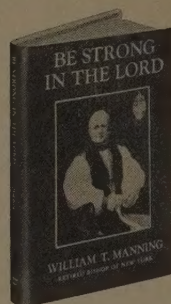


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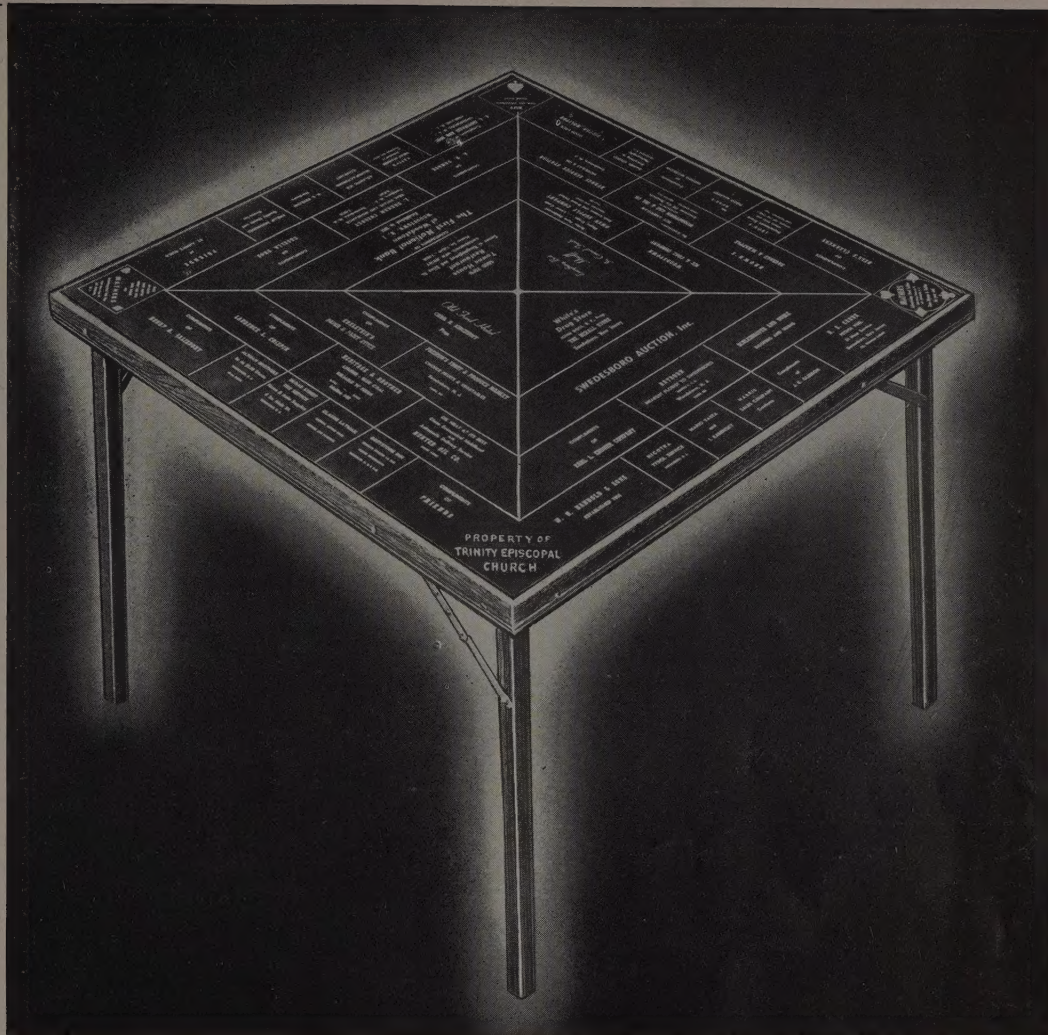
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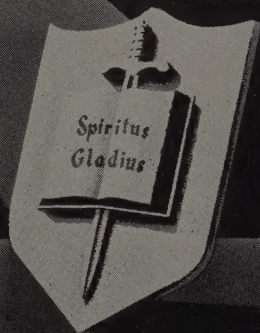
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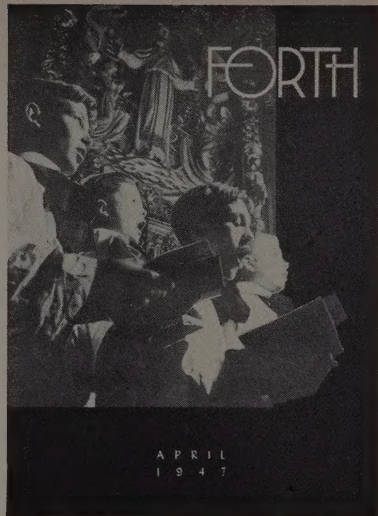
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FORTH COVER. Boy choirs throughout the land add a peculiarly jubilant note to our Easter worship. The boys on the cover this month are members of the choir of St. James' Church, New York, where G. Darlington Richards is organist choirmaster.

Turning the Pages

THESE are exciting times! Every news dispatch from Europe and Asia reiterates the urgency of the need which the current effort of the Presiding Bishop's Fund to raise one million dollars for world relief is designed to meet. During recent weeks congregations throughout the Church are having an opportunity of seeing the documentary motion picture, *Not By Bread Alone*. This film portrays one facet of the situation which cries aloud to Christian compassion to alleviate. Another facet, about which much too little is heard, is the plight of prisoners of war still behind barbed wires in Europe. Something of this story is told by Paul Bock, a correspondent of the World Council of Churches, in the present issue (pages 12-13). This work among prisoners of war is aided by the Presiding Bishop's Fund. Other eye witness narratives will appear in early issues of FORTH.

One of the most exciting episodes in the life of the Church occurs when the Church occupies new territory. Such an event occurred in January when the Missionary District of the Panama Canal Zone accepted responsibility for Nicaragua, Costa Rica, and

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APRIL

FORTH

1947

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FORTH--THE SPIRIT OF MISSIONS

FORTH—April, 1947

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Turning the Pages

Continued from page 2

Chalices



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northern Panama. The story of this historic event is told by the Dean of the Cathedral of St. Luke the Beloved Physician, Ancon, on pages 18 and 19.

Perhaps the most turbulent spot in the world is the Near East whence comes the opening article in this issue. Dr. Klein, who recently reached Jerusalem where he is to serve as American Chaplain on the staff of the Bishop in Jerusalem, sends his first report, which the Editor expects will be followed by others in similar vein. The Church in the United States shares in the work of the Jerusalem Mission, as all readers of *FORTH* know, through the Good Friday Offering.

And the excitement is not all in retrospect. This summer Christian Youth of the world are going to meet in Oslo, Norway, for a great conference. The Episcopal Church was allotted five delegates. The choices made by a national committee and confirmed by the National Council's Division of Youth, are: Joned Louise Billings of Kansas City, Mo., chairman of the Seventh Province Youth Commission and a member of the National Youth Commission; Frank W. Stringfellow of Northampton, Mass., a sophomore at Bates College, delegate to the National Youth Convention, and a layreader; Betty Street of Chillicothe, Ohio, chairman of both the National Youth Commission of 1946 and the National Youth Convention of 1946 and the National Youth Commission; David S. Thayer of Berkeley, California, a student in the University of California and formerly a captain in the United States Army Air Corps; and George M. V. Hook



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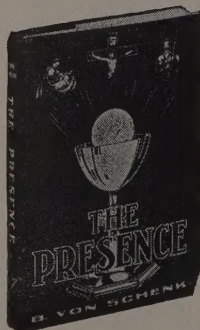
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- 4 Good Friday
- 6 Easter Day
- 13 Church of the Air. Columbia Network. 10:00-10:30 a.m. E.S.T. The Presiding Bishop
- 16-18 Joint Committee of International Missionary Council and World Council of Churches, Buck Hill Falls, Pa.
- 19-21 Committee on Arrangements For the World Assembly, World Council of Churches, Buck Hill Falls, Pa.
- 22-24 National Council Meeting Church Congress, Toledo, Ohio
- 22-25 Provisional Committee, World Council of Churches, Buck Hill Falls, Pa.

MAY

- 4-11 Christian Family Week
- 11 Rogation Sunday
- 15 Ascension
- 25 Whitsunday
- 30 Memorial Day

of Middletown, Ohio, a Yale graduate who received the Silver Star and the Croix de Guerre with Silver Star while serving with a tank battalion of the Army during the recent war. The delegation will be accompanied by the Rev. William Crittenden.

While FORTH's subscription list continues at an all-time high, there is only one one hundred per cent vestry coverage to report this month: Grace Church, Newark, N. J., the Rev. Charles L. Gomph, rector, has renewed its vestry coverage for a second year.



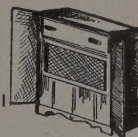
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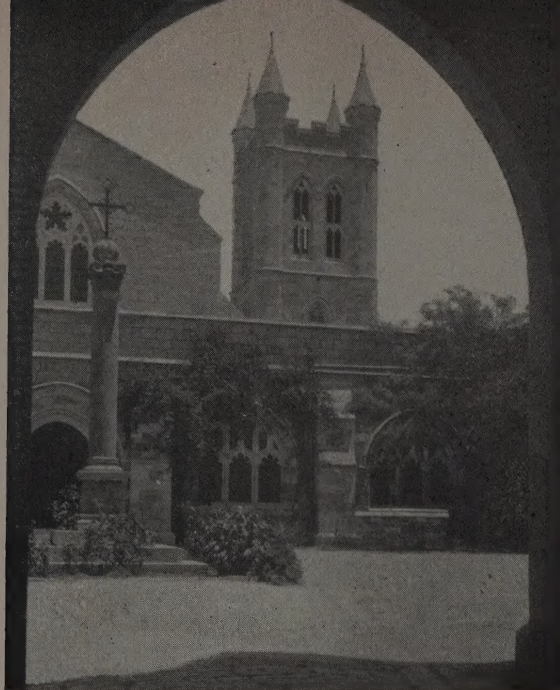
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RNS

IN the peaceful Quaker countryside of Buck Hill Falls, Pa., forty-odd delegates from fifteen countries will assemble, April 22-25, for the first meeting in America of the Provisional Committee of the World Council of Churches. Members of the administrative committee (*above*), planning the meeting, include such Anglicans as: the Archbishop of Canterbury (*extreme left*); to his left, the Rt. Rev. G. K. A. Bell, Bishop of Chichester; and the Rt. Rev. G. Ashton Oldham, Bishop of Albany (*third from right*). Besides Bishops Oldham and Bell, other Episcopalians who will attend are Charles P. Taft, president of the Federal Council of the Churches of Christ, the Rev. Floyd W. Tompkins, Faith and Order secretary, and the Rev. T. C. Chao, professor at Yenching University, representing the Church in China. Delegates at Buck Hill Falls will plan for the first World Assembly of the World Council of Churches to meet in August, 1948, in Holland.



St. George's Cathedral Close, Jerusalem.

First Report from Palestine

IMPLACABLE ANTAGONISMS CANNOT BE IGNORED

FOR the tenth time my son climbed into my lap and asked, "Daddy, when are we going to be in Jerusalem?" A moment later, the driver answered the question in a laconic announcement. We had arrived. Shaking off the fatigue of an eight-hour motor trip, we straightened our spines and sat erect and alert. Thankfully we greeted the first sights and scents of the city. Rolling up the Jaffa Road, we saw a cluster of furniture shops. They ended at an intersection. We halted in the thin traffic before the raised hand of an Arab policeman. A nod of his shako, and we proceeded. We were obviously in the center of the modern city. Resplendent cars, not many months off the assembly line, shared the road with decrepit jalopies and armored vehicles. Shabby Arab vendors did business on an equal footing with the proprietors of tidy, fashionable shops. We traversed a tangle of traffic lanes, got our first arresting view of barbed wire, and, coming to a break in the line

By the Rev.

WALTER C. KLEIN, Th.D.

of shops, turned abruptly to the left. Just short of the summit of a hill we paused for orientation. A hasty inquiry cleared up the driver's difficulties, and before ten minutes had passed I was taking leave of him in uncertain Arabic.

We had reached our destination after four months of travel broken by long periods of waiting, first in London and then in Beirut. I had met bishops, deans, canons, prebendaries, urban vicars, and rural vicars. I had contended with government officials and rendered myself hateful to travel agents. I had made my wants known to waiters and stewards in pidgin French, pidgin Greek, and pidgin Arabic. I had largely forgotten my own language and had completely mastered no other. I was ready to settle down in trilingual Palestine as American Chaplain at St. George's Collegiate Church.

The Sub-dean was our mentor during the first few hours after our arrival. The most gracious and solicitous of hosts, he conducted us to our quarters, lent us blankets, and gave us our first instruction in local customs. Tea was about to be served, and we were ushered into a spacious common room, where we found a considerable company of staff members and guests waiting to greet us. Fortified and consoled after a series of refills from the teapot, we returned to our rooms and unpacked. Evening Prayer at the close of our first day was an appropriate vehicle for our emotions of gratitude and relief. As I joined my colleagues in the chants, I thought of the other places where I had prayed in the same ancient, satisfying words. My soul magnified the Lord and I departed in peace to recruit my energies for another day.

That day, a Tuesday, began early, as all days do in a country where the sun is often the most reliable timepiece.

Report from Palestine---continued

The experiences of the remainder of the week need not be narrated in detail. They culminated in my first preaching at St. George's. They were new, they were stimulating, and they made me feel that no amount of erudition, no degree of attainment in any of the things men do, no forbearing love of man would be too great for the requirements of this subtle and needy land. Here one encounters a baffling alliance of pathetic poverty and inherited resourcefulness. The people, living at a level most of my compatriots would despise, far surpass the ordinary American in folk wisdom and in the devious skills men are obliged to cultivate in a society that emphasizes the difference between master and servant. There are standards here, but they are not identical with our standards. There are aspirations, but they struggle against a ponderous frustration.

Virtues of Jamili

To come here with preconceptions of what one will do is to misunderstand the country, and ultimately, if one refuses to abandon these preconceptions, there is a profound disenchantment. Perhaps nowhere else is it so necessary to take things as you find them. Tradesmen negotiate with incredible finesse, and they are likely to keep their customers waiting an unconscionable length of time. Resistance merely confirms them in their habits. Shops open and close with bewildering capriciousness. One must relinquish the fetish of efficiency. It takes hours and hours to unwrap the integuments of verbiage that guard the most elementary matters of business against a too brisk approach. But just when one has reached the point of foaming fury, obstacles melt away and the deal is concluded. To the bustling neophyte the pace of life appears sluggish. Fretting under a load of errands, interviews, and embarrassments, he is certain to feel himself intolerably thwarted. Subsequently he discerns worth and dignity expressing themselves in a leisureliness that vexes only those who have not relaxed sufficiently to perceive the sanity of it. He slows down, and Palestine becomes his home.

We cannot detach the thought of our

home in Palestine from the thought of Jamili, our maid. I should be doing her a glaring injustice if I did not celebrate her virtues, which would merit praise under any sky. She hails from Bethlehem, and she was baptized—it would be impertinent to inquire how many years ago—in the Orthodox Church. Born with many sterling characteristics, she has not been a laggard in self-improvement. I am deeply indebted to her former employers, from whom she has learned all the arts of the kitchen and the washtub. I am confident that Jamili's integrity, versatility, and ingenuity will carry us smoothly through any difficulties.

She knows a handful of English words, and she accomplishes marvels with her tiny vocabulary; but I have more than once been on the brink of collapse in my attempts to identify her strange variety of Arabic. I began by addressing her in the classical idiom. She responded to this approach by assuming a vacant expression, and I concluded that she wanted me to speak in her dialect. In view of the virtually unlimited liberties the speakers of Arabic dialects take with their vowels, it is necessary for a foreigner to make minute observations before venturing beyond the simplest conversation. Some of Jamili's vocalizations struck me as being exceedingly arbitrary, but I imitated them with the most scrupulous fidelity, only to be corrected again and again in the locutions of the classical tongue. Unable to find common ground, we have both become reckless, hiding our chagrin under an affected indifference. In spite of this awkwardness, she always does as she is told. When language fails, we fall back on gestures.

Good Will Accumulates

The manners of the people are fascinating and diverting, but I have dwelt on them long enough. My purpose in migrating to Palestine was not to refresh myself with the novel sights of the country, but to act as the representative of the Episcopal Church at St. George's Collegiate Church, about which the work of an extensive diocese revolves.

The Rev. C. T. Bridgeman, in the course of twenty years of diligent and

unselfish labor, pursued certain special lines of endeavor and fixed the character of the American Chaplain's work. His ministry to the Armenians has gained him a unique place in the affections of the priests and bishops who are now directing the prayers and good works of the Armenian Church. It is impossible to succeed to his reputation, but in succeeding to his position on the staff of St. George's I have the advantage of beginning with a vast fund of good will accumulated by him during his long sojourn in Jerusalem. Therefore, it seems a matter of obligation to say something about the seminary in which he taught for so many years.

Coffee With His Beatitude

The present Patriarch, Cyril II, was dean of the seminary in Mr. Bridgeman's heyday. I have had many conversations with the Patriarch, and at his earnest solicitation I have assumed responsibility for the courses in Moral Theology, Apologetics, Greek, and Hebrew.

He presented me to my pupils at a Christmas party four weeks ago. At the appointed hour, my arrival was announced to His Beatitude, who sat in state at the far end of his audience hall. Two charcoal braziers of prodigious size heated his end of the room. When the customary brandy and coffee had been consumed, we walked in procession through a labyrinth of alleys and ultimately reached a paved courtyard. Here the students were drawn up in two rows. The deacons, looking extremely young in spite of their sprouting beards, were clothed in cassocks. The secular students wore a neat black uniform.

At a signal from their preceptor, the entire company broke into song and preceded us into a hall clearly designed for academic uses. The Patriarch, his entourage, and I sat down in chairs arranged on a dais, and the students lined up before us. A self-possessed youth of fifteen made an address of felicitation in Armenian. The Patriarch reviewed the history of the American Chaplain's manifold activities in the school. Bridgeman's name occurred at least once in every sentence. I told my pupils how delighted I was to be their new teacher. Towards the end of the afternoon, apples were distributed, the

Continued on page 10



RNS

NEW GENERATION of farmers is bringing life and growth from Palestine's naturally sterile soil. Far from city's political turmoil, peaceful, modern coöperative farms are reclaiming the ancient countryside.



STUDENTS of the American chaplain in Jerusalem, Manook, Deacon Sempadian (*left*), and Bedroa, Deacon Kazanjian, are typical of the new generation of Christian leaders in the Near East today.

FORTH—April, 1947



Schwarz from Monkmeyer

JAFFA HARBOR is the entrance to the biblical world for the traveler from overseas. Approaching Jerusalem from the southeast corner of the Mount of Olives (*below*) one looks across the valley to the minaret built over the traditional place of the Last Supper, symbols of the rich contrasts found in the Holy Land today, melting pot of races.

British Press Combine



Easter Brings Victory

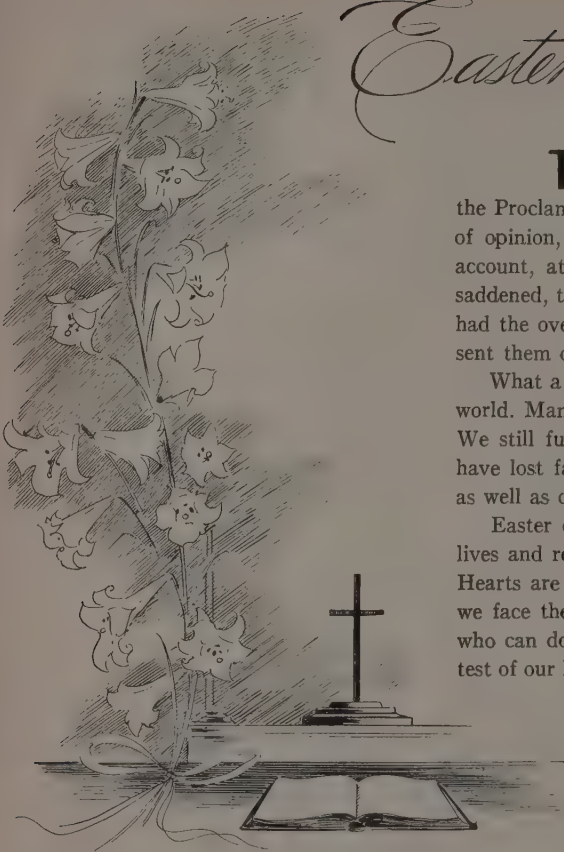
THE FIRST EASTER changed Defeat into Victory, Despair into the Proclamation of Good News. Cowardice into Heroism. This is not a matter of opinion, even of Faith. It is an historic fact. The disciples, by their own account, at the time of the Crucifixion held that all was lost. Discouraged, saddened, they were on their way to take up life as best they could, when they had the overwhelming experience of the Living Christ. His transforming power sent them out into the ancient world as indomitable apostles of His Kingdom.

What a lesson for our day! There can be no minimizing the tragedy of our world. Man has wrought unimaginable destruction and suffering upon himself. We still fumble for the ways and means of recovery and of salvation. Many have lost faith in the possible goodness of men. Disillusionment and cynicism as well as despair are in the air.

Easter comes! He is risen! As this fact grips our lives we know that God lives and reigns, that in Christ He gives us the power to become sons of God. Hearts are brave again and arms are strong. Alleluia! With hope and courage we face the tasks of reconciliation and of rebuilding. The true disciple is one who can do all things through Christ who strengthens him. Perhaps the surest test of our Faith is the ability by that Faith to overcome the world.

Aug. K. Shumier

PRESIDING BISHOP



Report from Palestine---continued

students were dismissed, and I accompanied the Patriarch to the monks' common room, where I was entertained with wit, brandy, and coffee. The Armenians are our firm friends.

My other contacts with Oriental Christians have been equally happy. The Orthodox Patriarch thoughtfully included me this year in his invitation to the cathedral clergy to attend the Christmas Eve service at the Church of the Nativity in Bethlehem.

Not long after my visit to Bethlehem I attended Morning Prayer at St. Paul's, the largest of our Arab Anglican churches. I arrived a few minutes before the service began, and as the worshippers assembled I was delighted to see a most cultivated Arab gentleman who had spent about a month at my hotel in London and had procured passage long before I succeeded in doing so. One could not cite a better

example of the influence of the Church of England in Palestine. The gentleman in question is the son of an Anglican priest, and he and his brothers are at the top of the Arab community. I know from my conversations with him that he speaks Arabic, English, and French with unerring fluency, and if he were inclined to parade his attainments I am sure that the display would be impressive. But this is a digression. The service was an amazing adaptation of Anglican music and devotional language to the Arabic language and to an Arab atmosphere. If I had known beforehand that I was going to hear familiar chants and hymn tunes, I should have expected to find them incongruous, but they were nothing of the sort. The hymn book is completely vocalized, and I soon found myself singing old evangelical hymns in new words with the greatest facility and

fervor. The sermon, brief and incisive, developed a gospel theme admirably. Language is the only thing that separates this Arab congregation from a thousand similar congregations at home, and as many of its members speak flawless English the difference of tongues would give rise to no inconvenience if church, clergy, and worshippers were suddenly transported to one of our cities.

Implacable antagonisms are crucifying Palestine and one cannot ignore them even in an article about the Church. One cannot help seeing the evidences of tension and peril, and at times the tides of warfare come very close. I was in my stall at Evensong a few days after my arrival when a thunderous explosion occurred about three hundred yards from the cathedral. A land mine had been discovered near a bridge, and the authorities had detonated it in a safe place. It was

Continued on page 30



DORNAKAL'S beautiful Cathedral of the Epiphany (*left*), center of work of diocese, fills for Evensong (*above*) with boarding school children from Dornakal Training School. Students learn agriculture, weaving, and carpentry, and witness to success of co-education in India. From them come India's Christian leaders.



BICYCLES for Europe's pastors, provided through Church World Service, are loaded in Cincinnati under the supervision of Mrs. Charles P. Taft at start of journey to Switzerland.

RNS

THE CHURCH IN THE NEWS OF THE WORLD

NATIONAL YOUTH COMMISSION at annual meeting in Topeka, Kans., planned program for the United Movement of the Church's Youth for the coming year and urged all young people to support the Presiding Bishop's Fund for World Relief. Among their plans for 1947-1948 is study of Findings of Second World Conference of Christian Youth to be held in Oslo, Norway, this summer. Miss Joned Louise Billings (*standing*) of Kansas City, Mo., is one of Church's five delegates to Oslo.





BEHIND BARBED WIRES Europe's prisoners of war, as these men working in the mines at St. Etienne, yearn for their day of freedom. Ministry of the World Council of Churches helps to alleviate their long vigil.

By PAUL BOCK

EIGHT years is a long time to take out of a young man's life; eight of the best years. It was not difficult to understand why the German prisoners whom I visited in France had sullen faces and bitter attitudes. Many had spent four years in the army and four or five years more as prisoners.

Anxious to see the use of literature sent from the World Council of Churches headquarters, I entered the barbed wire enclosures of a huge camp in St. Etienne where eight thousand POW's are stationed for work in the mines, industries, and farms. I couldn't help but think about the terrific dislocation of living endured by these prisoners and their families, as well as the other 675,000 in France and smaller numbers in England, Italy, and elsewhere; to say nothing of more than three million under Russia, most of

whom neither the YMCA nor the Ecumenical Commission are able to reach.

With the French commandant's permission, I visited in this metropolis of long wooden barracks the room of the two POW pastors. They are the only ones to carry on religious leadership for eight thousand, except when French pastors sometimes provide services. The task of covering all the outlying *commandos*, working camps by the mines, industries and farms, is overwhelming, especially when it has to be done on foot.

One of the pastors told how he conducts about forty services a month, writing ahead to each place before he comes, and holding services in whatever kind of room is available. Fortunately, in the central camp is a beautiful chapel with colorful windows painted by a POW.

Both of these men were anxious to express their gratitude for the theological books, hymnals, Bibles, magazines, and pamphlets made available



EACH MONTH the ecumenical Commission for Chaplaincy Service to Prisoners of War, headed by M. Olivier Beguin (*above*), sends one hundred thousand copies of *Camp Congregation* to POW's. In POW libraries, made possible by your gifts

Faith Behind

EUROPE'S POW'S STORIES

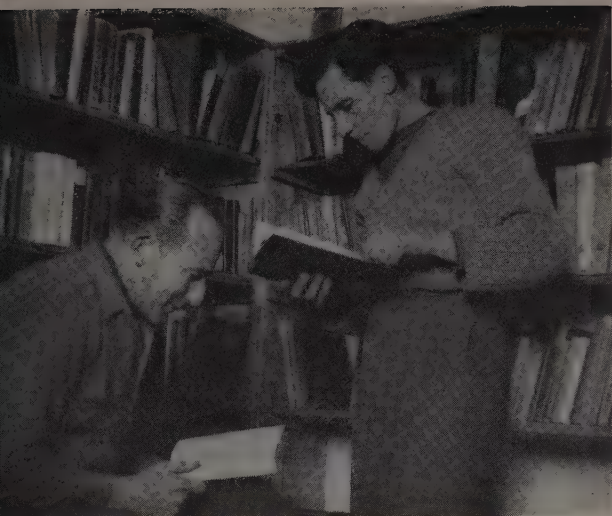
to them by the Ecumenical Commission for Chaplaincy Service to Prisoners of War. After their services, these pastors distribute to the men who want them the literature they have. And there is never enough! "The new shipments of books that come to my shelf never last very long," said Pastor Rennecke.

Touring the surrounding work camps and talking to the men, I found everywhere the same story: the irresistible impulse to explode and let loose all the pent-up bitterness.

"Lately we have had to work in the mines on Sundays. We cannot have our Sunday services, which had been going well with one of our men reading the printed sermons you sent us."

"Our clothes are torn . . . we never see any movies . . . sometime ago we couldn't hear from home, and now that we can write occasionally, the news about our homeland brings mostly sorrow. . . . I haven't seen my wife and family for six years. . . . In Germany everything is *kaput* (wrecked)."

And so it goes!



through the Presiding Bishop's Fund, theological students, of which there are many, find the encouragement and refreshment to begin or to resume their studies after years of repression. World Council of Churches Photos.

Barbed Wires

DED BY AMERICANS

When I asked Rennecke if it were not difficult to interest men in Christianity under these circumstances, he admitted that a large proportion were apathetic and some hostile. But he added that so many were interested that he wished he had much more literature to help them seek the answers to life's problems during this critical period in their lives.

Perhaps the most interesting place I visited was the "theological school behind barbed wire" in Montpelier, France. Here as well as in a similar school in England, POW's who want to train for the ministry can do so, providing they pass the examinations. In the school there are 230 students and seven faculty members, who are also prisoners.

In the course of our visits in the barracks which had been converted into a seminary, Ernest Bizer, the director, told me some of the history of this prisoners' school.

In January, 1945, he, a French pastor, and a French colonel discussed

the possibility of giving potential leadership for the German Churches an opportunity to use this time to good advantage. In May, 1945, the school was begun under Bizer's leadership. It has struggled through many hard times. There were many difficulties: lack of books and equipment, periods of inadequate food supplies making it hard for students to study, the many psychological problems of students being worried about their families as well as their own future. Students have no assurance that they will be able to continue studies upon return.

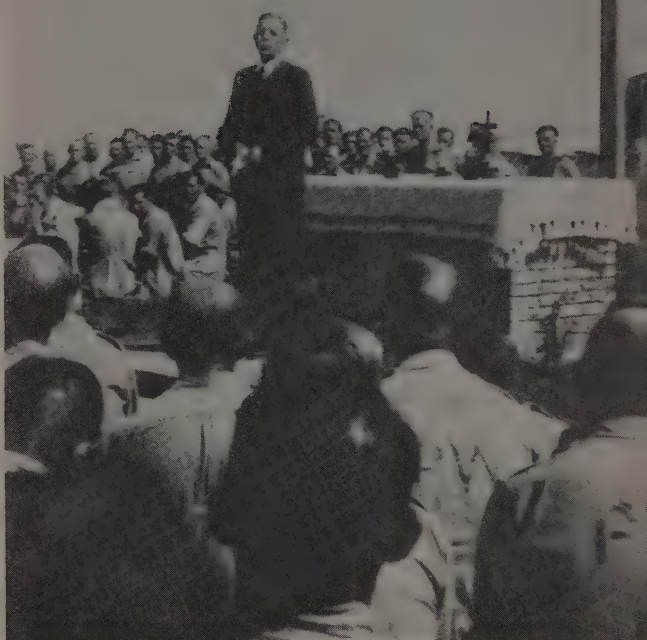
But, by and large, the school has weathered the storm and morale is far higher than among other POW's. In the library with 2,500 volumes largely made possible by the Ecumenical Commission, I saw students zealously preparing for exams. In the barracks were students poring over their Greek and Hebrew lessons.

"Without the books from Geneva, this would not be possible," said Bizer. Credits for the work done in the camp

school have recently been recognized by the University of Tübingen.

In such spiritual reconstruction cases, those who support Church World Service play a real part. CWS, now the main financial support of the Geneva Commission, has pledged more than one hundred thousand dollars for the coming year for POW work. Bible societies provide most Bibles and New Testaments.

Under the leadership of a zealous Swiss director, M. Olivier Béguin, the Ecumenical Commission has been working unceasingly since the beginning of the war to provide spiritual ministrations for prisoners of war of all nations. Hundreds of thousands of books and other articles have been sent to camps for cultivation of religious life. Certain shipments of clothes and food were sent last year to pastors, who sometimes do not receive as high a ration as men in the working camps. A correspondent in Geneva keeps personal touch with many POW's, writing more than one hundred letters a week.



RELIGIOUS SERVICES in POW camps are well attended and indoor and outdoor chapels are beautified by the best available materials. A World Council representative (above) visits allied camp. RNS photo



ANNIE YUI (left), with Olive Tomlin, is capable leader of 770 boys and girls in crowded compound of St. Lois', Hankow.

By
MARGARET M. SHERMAN

APPROACHING St. Hilda's School, Wuchang, late one afternoon, the Far Eastern Commission was arrested by the sound of firecrackers. To get the full effect of the welcome, we stopped the jeep until the string of firecrackers had burned out. Then we chugged onto the compound, where we were greeted by rows of attractive Chinese girls in blue gowns with their teachers and the principal of the school, our friend, Gwendolyn Seng. Ten years ago Miss Seng, a graduate of St. Hilda's School and of Ginling College, was a teacher at St. Hilda's. Later she came to the United States to study on a United Thank Offering scholarship. Returning to China she taught first in the Diocesan Middle School in exile, and later at Ginling College also in exile in Chengtu. At the close of the war, Bishop Gilman asked her to become the principal of her *alma mater*. With an appalling lack of equipment, with a campus occupied for years by refugees, Japanese and Chinese soldiers, and showing the effects of the occupation, Miss Seng carries on with courage, serenity, and efficiency, noted with admiration by her Chinese and American co-workers.

Chinese Church Needs

PROJECTED TRAINING SCHOOL W

Across the Yangtze River in Hankow, another friend who studied in New York in 1937 and 1938, Annie Sang Sen Yui, is principal of St. Lois' School, a day school of primary and junior high grades. In crowded quarters on a city compound which during the war years was first a veritable refugee camp and was later used by Chinese and by Japanese for school or office buildings, Miss Yui is giving strong and able leadership to this school of 770 boys and girls and thirty-eight teachers.

At St. Mary's Hall, Shanghai, Mrs. M. S. Loh, sister of Bishop Y. Y. Tsu, is giving wise and skillful direction to this well-established school for girls which carried on all through the war, although not on its own campus. It is now adjusting itself in a set of war-worn, wartorn buildings.

These women are three among many who are giving full-time service to the Chinese Church's educational task. It is to these and others like them in Hua Chung University, in Ginling College, and in St. John's University that we look for new recruits for

Church work in the future. Second only to the need for clergymen in the Church in China today is the need for women workers.

A large group of faithful workers, known as Biblewomen, has been employed by the Church through the years. The type of work which they do for the most part does not appeal to the modern young woman and she therefore is not attracted to Church work as a profession. In one diocese at present, of the sixteen Biblewomen, two are over eighty years old and none is under 55. "We need college graduates, trained in religious education, Bible study, Church school work for our city church," the Commission was told. "These may be women of from twenty-five to thirty-five years of age, who will return to college for graduate work and serve as religious secretaries with salaries due college women, married or unmarried, and preferably each one having specialized in some subject or line of work.

"We need women evangelists in country work, strong physically, to be able to travel to outstations; interested



BIBLEWOMEN have assisted the growth of the Church for many years. After the mission had been driven out during the war this woman carried on her Christian teaching in occupied territory.

More Women Workers

RE STRONG, ABLE LEADERSHIP

in this work, instead of finding it too bitter to remain in it, and longing for a transfer to the city."

Plans are underway for the opening of a training school for women Church workers in China with funds left by the Rev. John G. Bawn in memory of his wife. The many problems in connection with the training school are being considered by a group of Chinese and missionary leaders.

The interest of the Women's Missionary Service League, the counterpart in China of the Woman's Auxiliary, in personnel matters, such as the training and the welfare of the employed women workers, is most encouraging. At a meeting of the committee on women's work in Shanghai, there was discussion of salary and pension provision for workers. The chairman of this committee is Mrs. T. K. Shen, wife of Bishop Shen. This same diocese arranged for a retreat for women Church workers last summer, which was more in the nature of a refresher conference attended by twenty Biblewomen. They considered such subjects as the care needed in visiting Christians, organiz-

ing reading classes for illiterates, leading professional women to Christ, importance of family prayers, and evangelistic meetings in the homes.

At the annual meeting of the Women's Missionary Service League of Kiangsu, a sum of money was voted toward pensions for workers. At a similar meeting in Hankow, one-fourth of the yearly offering was "put aside toward the education of a Chinese girl who should devote her life after graduation to the Church's work." Since budgets often reflect the interests of women and the scope of their activities, it is significant to note that in the Diocese of Hankow, it is customary for the women to send one-fourth of their annual offering to the missionary district of the Chinese Church in Shensi Province, one-fourth to the diocesan mission in Shihnan, one-fourth to be used for running expenses, one-fourth to be voted by the delegates for some worthy cause.

All during the war the women carried on their organized work. As one group expressed it, "Our first meeting without the help of foreign friends



GWENDOLYN SENG (center), with Hazel Gosline (left) and Carman Wolff, taught in exile, now heads her *alma mater*.

and many leading Chinese, we felt lost and alone and afraid. But by God's grace, we ventured to carry on as in years past. I think our friends of the Woman's Auxiliary in the United States would be interested to hear that the Chinese women have stressed these four aspects in our work for the Church during the war years: We have met regularly for a time of prayer; we have been very busy with our sewing; we have served on altar guilds; we have visited the sick and have preached to those in prison."

Women play an important role in the Church in China today as volunteer workers and in professional life serving in many capacities. A plaque in the Church of Our Saviour, Shanghai, memorializes Mrs. Luke Chang who died in 1934, but who for twenty-seven years prior to that time had served as vestrywoman, Sunday School teacher, and secretary of the Women's Missionary Service League. When the vestry of the Cathedral parish in Hankow entertained the Far Eastern Commission at dinner one evening, the discussion of future plans which followed was presided over in a most gracious quiet manner by a woman member of the vestry, Mrs. Shu. We Americans expressed surprise that a woman should be given this responsi-

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ST. FAITH'S SCHOOL, Yangchow, like many other mission schools has the devoted interest of American women missionaries working side by side with their Chinese colleagues to bring order out of war's chaos.



IMMANUEL CHURCH, historic parish in New Castle, Delaware, will be visited by hundreds of people on May 17 when the residents of the proud little community at the mouth of the Delaware River, for the twentieth year, will open their homes and public buildings and in appropriate costumes will relive a day in old New Castle, Colonial capital, for the benefit of Immanuel Church and other buildings of historic importance belonging to the parish. The Rev. Lawrence Mills is rector.

A DAY IN OLD NEW CASTLE



NAVE of the present building is part of the old building. The parish dates back to 1689. The church was an ancient churchyard is resting place of many a



OLD ACADEMY, built in part in 1798 to 1800 and is now the property of the parish. Proceeded to be used, for a parish house. One of its rooms contains art objects like those on view in homes as b





egun in 1703, although
Market Square and its
country's early history.



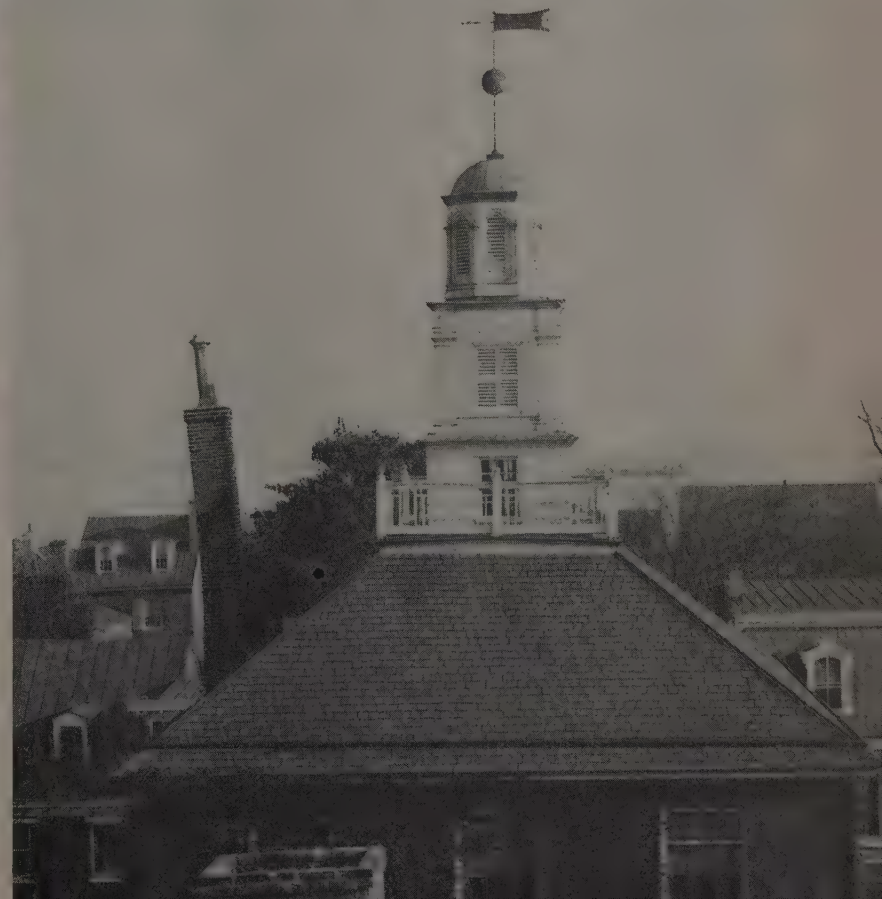
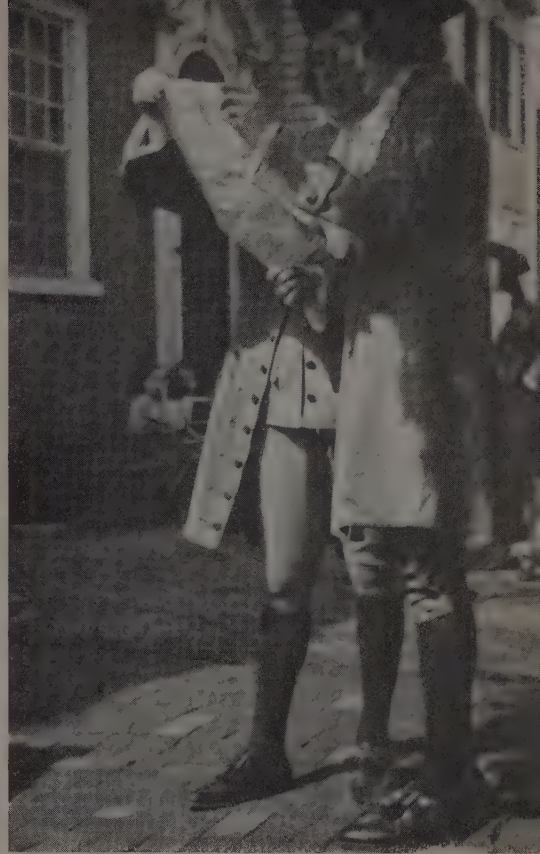
OLD DUTCH HOUSE, built in the seventeenth century,
and undoubtedly the oldest house in Delaware, was once
the rectory. Note Immanuel spire in background.



t school, stands near Immanuel Churchyard
will help to recondition the building, now
soft china, old silver and glass (*above*), holds
se (*below*), built in 1801.



TOWN CRIERS proclaim wel-
come on the Day in Old New Castle
(*right*). One of many civic points
of interest is Old Town Hall
(*below*) which looks toward the
Delaware River. Built in 1823, the
building is well preserved.



BISHOP GOODEN ACCEPTS BANANA LAND FOR CHURCH

By the Very Rev.
RAYMOND T. FERRIS
St. Luke's Cathedral, Ancon

CHURCH OF ENGLAND ended fifty years' missionary service in Nicaragua, Costa Rica, and northern part of Republic of Panama on January 21 when the Bishop of British Honduras (right) signed over that jurisdiction to Missionary Bishop of Panama Canal Zone at a service in St. John the Baptist Cathedral, Belize, British Honduras.



AT an historic service in the old Cathedral of St. John Baptist, Belize, the pastoral care of thousands of Anglicans in Central America was transferred formally from the Church of England to the Episcopal Church. It was a profoundly moving and solemn moment when the Rt. Rev. Douglas J. Wilson, Bishop of British Honduras placed the crosier in Bishop R. Heber Gooden's hand and said: "Receive this staff, in the Name of the Father and of the Son and of the Holy Ghost, the emblem of the Good Shepherd, and be thou a shepherd to these sheep who once were mine and now are thine. Feed them, devour them not, that when the chief Shepherd shall appear you may receive the never fading crown of glory." That act was the culmination of much planning and discussion and the beginning of a new opportunity for our Church in Latin America.

For nearly a century the Church of England has been doing good work in

Latin America and as times and spheres of influence have changed she has turned over parts of that work to the Episcopal Church. Forty years ago she transferred the Canal Zone, that half of Panama which lies toward South America, and parts of Colombia. It was not until 1919 that it was constituted as a separate missionary district. Now that district has been increased by the addition of that half of Panama lying towards North America, all Costa Rica and Nicaragua. For some years it has been felt that this territory fell more within the sphere of the influence of the American branch of the Anglican Communion rather than the British branch, and that certain phases of the work could be done more effectively. The plan, originated within the Church of England, in 1946, before General Convention, which accepted the transfer.

The new territory lies in that section known as "the banana republics." They

are Latin countries, sensing more and more their dignity as nations. The most important export has been bananas, but other industries are being developed. Like all young republics their political life has been unsettled but with it all there has been a concerted move toward literacy, better education, communication, and the development of national industries and resources.

All three countries lie wholly within the tropics and have all the conditions of jungle, insects, flowers, and animal life usually associated with such a climate. North Americans—and we must learn to speak of ourselves as *North Americans*, for these people are *Americans*, too—are only recently coming to realize that Latin American lives are equally cultured and complicated with gadgets, as our own—and far more colorful.

In this situation the Church has a foothold. The work of the Church in

the newly acquired section of Panama is in the banana lands on the Atlantic coast near the border of Costa Rica. There are two churches here and the United Fruit Company is very anxious to have a clergyman placed in charge as soon as possible. The churches minister to a small colony of North Americans and a large number of West Indians employed by the fruit company.

The work in Costa Rica has been developed similarly along the Atlantic seacoast and in connection with the fruit company. The center of the work is at St. Mark's, Limon, where there have been as many as two or three clergy stationed. They took care of the church there and of eight churches along the railroad and banana lines.

High up in the tableland in the midst of the volcanoes lies San Jose, the capital. The Costa Ricans call it the land of perpetual spring. The climate is invigorating, cool enough at times for a light topcoat and a cozy fire, warm enough for comfort. The Church of the Good Shepherd has long served the American and British Colonies here. It has been self-supporting for some time.

Nicaragua, the land of great lakes and great volcanoes, has received the Church's ministrations along the eastern seacoast and islands. Here are the Masquito Indians, many of whom are loyal Churchmen, speaking their own Indian dialect and maintaining individual tribal customs. The center of this work is at Pearl Lagoon, but unfortunately there is no one to take over the work immediately.

St. Mark's Church in Bluefields is looked upon as the center of all the missionary work in Nicaragua and lately the priest-in-charge has travelled many miles around the eight mission churches to administer sacraments to as many as possible. Transportation in this area, largely by boat, is the great problem. Most of the churches can be reached only by water and the going is apt to be a bit rough, sometimes even dangerous.

Bishop Gooden has travelled over all this new territory and finds that he now has to cover a territory of more than a half-million square miles stretched out into a long neck of land roughly two thousand miles long.

The Church's job in this area is

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ST. LUKE'S CATHEDRAL, Ancon, is the center for the Canal Zone's enlarged territory.

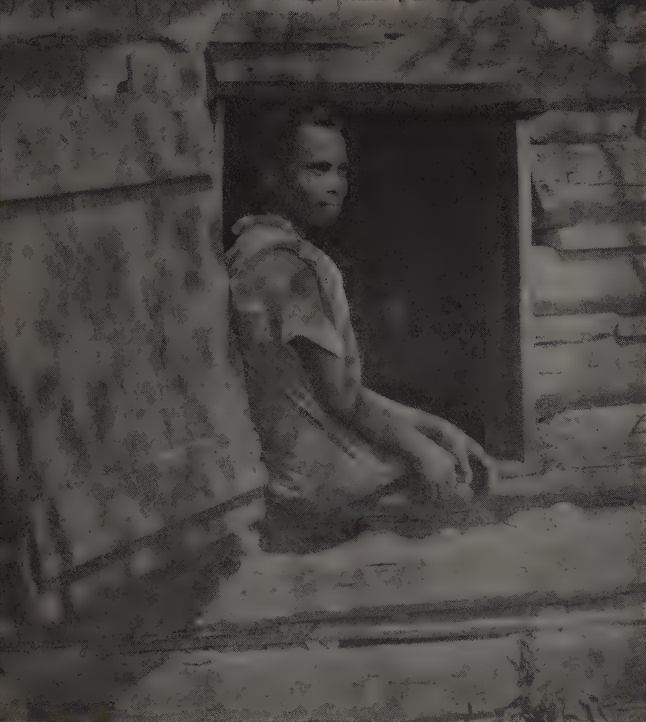


United Fruit Co.



CONSIDERABLE ARMY of teachers, catechists, and lay folk now join Church's forces on banana plantations, in native communities (*below*), and in such well-established missions as St. Mark's, Bluefields, Nicaragua (*above, right*). The Rev. Arnold Waldock (*center, above*) of Bluefields, meets his new Bishop, R. Heber Gooden (*right*).





FIFTY YEARS AGO young Negro girls could only dream and hope. But one, Evelyn Wright, put her dreams to work and began a one-room school which is now Voorhees.

Crown Photo

Evelyn Wright had o

VOORHEES SCHOOL, DENMARK



"Look" Magazine

FOURTEEN pupils, mostly over twenty years of age and illiterate, met with two teachers on April 14, 1897, never thinking that fifty years later they would be famous as the beginning of what is now Voorhees Normal and Industrial School in Denmark, S. C., with 850 students.

The school, which has a record of producing admirable results from shoe-string resources, has never been able to show what it could really do with proper equipment and support. It hopes to mark this fiftieth anniversary by adding \$50,000 to its inadequate endowment.

The Episcopal Church in recent years has increased its long-standing interest in Negro education. Churchmen realize more clearly than ever that, for the sake of the country as a whole and for the sake of the Negroes themselves, who make up a tenth of the population, the training of Negro leaders is an important task.

In South Carolina as in other Southern States, the Negro population is not one-tenth but nearer one-half. South Carolina in its 31,000 square miles has more than 1,800,000 people; the 800,000 are Negro. One of the

State mottoes is "Ready with minds and resources." South Carolina has rich resources, with crops of tobacco, cotton, rice, sweet potatoes, peaches, and forests of yellow pine yielding the valuable turpentine. To train the minds of students in relation to such resources, Voorhees teaches agriculture and good farming and dairy methods. Voorhees, one of four junior colleges for Negroes in South Carolina, also has a high school department and teaches business administration, home economics, and building trades. Although most of the students are from South Carolina, they come also from Massachusetts and Florida and all States between. They go out to make their contribution of work and good citizenship in many States, North and West as well as South.

Many Become Teachers

Voorhees is one of the schools under the auspices of the American Church Institute for Negroes, which contributes thirty per cent of its support. The two South Carolina dioceses give six per cent; student fees bring twenty-five per cent, and a little comes from endowment, but about a third of

the more than \$70,000 budget must be found each year.

The students are not afraid of work. One graduate who went on to the University of Pennsylvania worked eight hours a night there, cleaning Pullman cars, and took only one extra year to graduate, with an average above eighty. He returned to Voorhees to help the farmers for forty miles around improve their methods.

More than 250 rural schools around Voorhees have Voorhees graduates as teachers. Of the twenty or more buildings at Voorhees, half are brick, built by the students. One that is not of brick is the boys' dormitory, a cheap structure replacing a frame building which burned several years ago. There has been no possible margin of money for a new dormitory until now when the Church's Reconstruction and Advance Fund is appropriating part of the cost. The same Fund is also to aid in renovating St. James' Hall, which houses the girls' trades. This building was the gift of St. James' Church, Wilmington, N. C., during the long rectorate of the late William H. Milton.

The girls learn all household procedures, how to keep a house and how

Conviction and a Hope

, OBSERVES FIFTIETH YEAR



VOORHEES GRADUATES today go forth equipped to make real contribution to nation's scientific and industrial growth. Girls' dormitory (left).
Henle from Monkmeier

to make a home; they are taught dress-making, weave rugs on wide looms, and learn other handcrafts. The boys have their building trades and machine work and farm activities. They also have a band, and that they still have time left over for athletics is shown by mention of a quarterback of the Voorhees Tigers who in a game last fall intercepted a pass and ran eighty-five yards for a touchdown.

Nothing But Conviction and Hope

For many years the school had no adequate chapel but St. Philip's now is the center for services and religious teaching, directed by one of the clergy.

The name Voorhees came from two long-time benefactors, Mr. and Mrs. Ralph Voorhees, late of Clinton, N. J., staunch friends of Evelyn Wright, who started the school. Evelyn Wright's name should take its place in the long roll of men and women whose personal devotion and determination have been the underlying reason for most Negro achievements. Once a school or other institution is well started, its friends can point to buildings and land and graduates, and can say, "See how important this is and how worthy your

support." But Voorhees and the other schools now under the Institute each began with the determination and hard work of one humble man or woman who started with nothing but a conviction and a hope.

In the 1870's in most places in the South, Negro mothers farmed all day, came in at noon to care for their babies, and went out again to work until the sun went down. Home again at night, the mothers prepared food and cared for the babies. Next morning long before sunrise these women had the breakfast ready and were soon again in the fields, hoe in hand.

Out of such a home as this Evelyn Wright went to Tuskegee, worked her way through, and determined to start a school. She began with a few children on her back porch. Troubled by the great need of her people, and knowing what her own years at Tuskegee had meant to her, she became possessed by the idea that she must buy land and build a school where boys and girls could learn trades and better ways of farming. She tramped month after month to towns and villages, asking contributions for her future school.

In time she was able to take over

a three-room school with several acres. This was before she moved to Denmark. She taught, kept accounts, cooked, took care of the chickens, directed the gardening, and continued asking money for a school. She wanted equipment to teach laundering, sewing, millinery, bricklaying, carpentry, shoemaking, blacksmithing, gardening, printing. Finally she was able to start a school at Denmark and later named it for her friends. Worn out by her ten years of overwork and hardship, she died in her early thirties, but her dream came true.

Insure the Future

Mr. J. E. Blanton has been principal since 1922, a long record of perseverance. People in all parts of the country saw and heard him when he directed the Voorhees singers, whose tours from Bar Harbor to San Francisco contributed appreciably to the school's support. He hopes to retire shortly and is trying to leave things so that they will not be quite so hard for his successor and will insure the future of those who come to Voorhees in the next fifty years.

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CHURCHMEN in the NEWS

Admiral Holloway Heads Naval Academy

SUNDAY after Sunday the rector of St. Paul's, Alexandria, Va., noticed the large, well-built Navy Admiral in his congregation. He recognized him as Rear Admiral James L. Holloway, Jr., the Assistant Chief of Naval Personnel for Demobilization stationed in nearby Washington, D. C., and he realized his parishioner was not an Episcopalian, but he did not discuss it with him.

Then one day last year the Admiral approached the rector, the Rev. Thomas A. Fraser, and asked to be confirmed. He had belonged to the Christian Church, he stated, but during the war had become acquainted with the Church through its Navy chaplains and wanted to be a member. A special confirmation class was formed. By the time the Bishop made his visitation, a confirmation class unique in the history of St. Paul's was awaiting him. Among the thirteen people presented were five men: the Admiral, two full colonels, a commander, and a chief petty officer.

Speaking of the Admiral, Mr. Fraser later remarked, "He is a convinced and enthusiastic Churchman who will take his Christian responsibilities seriously. I judge this from his regular attendance at the Holy Communion and his knowledge of the history and teachings of the Church."

In January, at a ceremony of a different nature, Admiral Holloway was again a central figure. In the presence of a brigade of midshipmen,

Academy officers, civilian faculty, and guests at Annapolis, the Rear Admiral was installed the thirty-fifth Superintendent of the U. S. Naval Academy, at forty-eight years, the youngest man in that post in recent years. In relieving Vice-Admiral Aubrey W. Fitch as Superintendent that day, he represented to the midshipmen before him not alone new leadership but the still more important inception of a new era in naval education.

Before this appointment to Annapolis, Admiral Holloway had distinguished himself as the originator of the Holloway Plan, a plan evolving from a special ten-man board commissioned to draw up a system of education for officers of the postwar Navy. The plan envisages a vigorous NROTC in conjunction with the Naval Academy and further provides for an all-inclusive program of graduate education throughout a naval officer's career. Translated into action, it means that thousands of men, both veteran sailors and marines, and young high school seniors and graduates, will have an opportunity to take examinations for Holloway Plan scholarships. Out of the total aspirants a few thousand will qualify for naval officers' training at fifty-two civilian colleges and universities.

Of more particular interest to Annapolis students is the part of the Plan calling for "a stronger emphasis on basic and general education, render-

Continued on page 23

THE RETIRING FUND FOR DEACONESSSES

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20 Exchange Place

New York 5, N. Y.

Churchmen ---continued

ing more fundamental and less detailed the instruction in strictly naval material and techniques."

After graduating from the Academy in 1918, Admiral Holloway taught there for two years, and more recently was Director of Training for the Bureau of Naval Personnel. A citation presented him for this latter duty read in part, "Rear Admiral Holloway integrated the various programs into one efficient organization. . . . His able directorship and foresight contributed greatly to the successful expansion of the Naval Training Program during this crucial year (1944) of the war."

Active duty also has naturally been a part of Admiral Holloway's career. Besides regular assignments aboard ship during peacetime, he participated in both World Wars, commanding, in the latter one, a newly built destroyer squadron which participated in the first African invasion, and later a destroyer escort shakedown group. Going to the Pacific in command of the USS Iowa in 1944, the Admiral took part in attacks at Luzon and Japan. For outstanding performance of duty, he was at various times awarded the Legion of Merit and Gold Star in lieu of a second Legion of Merit as well as the Victory Medal, Destroyer Clasp and other medals.

As a family man it would seem that Admiral Holloway has kept to service traditions. His wife, the former Jean Gordon Hagood, is the daughter of Major General Johnson Hagood. His son, J. L. Holloway, III, is a lieutenant in the Navy, and his daughter, Jean, married Lieut. Lawrence Heyworth, Jr., an Annapolis graduate.

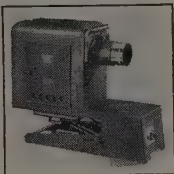
In the November bulletin of St. Paul's Church, Alexandria, the rector wrote, "The members of our parish



Official U. S. Navy Photo
REAR ADMIRAL James L. Holloway, Jr., new Superintendent of the U. S. Naval Academy, asked to be confirmed.

family want to recognize the honor that has recently been bestowed upon one of our newest members by confirmation. . . . We know that Admiral Holloway goes to his new assignment (at Annapolis) first as a Navy man, but we are proud he also goes as a Churchman. We will regret to have the Holloways go when the time comes, but we rejoice with them and pray that they will have God's blessing in their new work and home."

CHURCHMEN elected to membership on the Board and various committees of Church World Service, Inc., for 1947, are headed by HARPER SIBLEY, president, the Rev. ALMON R. PEPPER, vice-chairman of the Board and director, and Mrs. HENRY HILL PIERCE, director. Members of committees include Mrs. ARTHUR M. SHERMAN, J. EARL FOWLER, ROBERT D. JORDAN.



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READ A BOOK



TOWARD A UNITED CHURCH: Three Decades of Ecumenical Christianity, the recently published posthumous volume by William Adams Brown (New York, Scribners. \$2.50) is required reading for anyone who would understand fully the great significance of the meetings being held this month in Buck Hill Falls, Pennsylvania (see pages 5 and 6) in preparation for the gathering next year of the World Assembly of the World Council of Churches. And it is good reading; reading which must give any Churchman a real sense of pride and a recognition of the Episcopal Church's responsibility and opportunity in the ecumenical movement.

Dr. Brown, sometime professor in the Union Theological Seminary, New York, who in his teaching and other writings always displayed a unique

understanding of the Anglican position and genius, has crammed, into the 200 pages of the present volume, a fast moving, exciting account of the movement toward a more united Church generally known as the Ecumenical Movement. Arising from the great Edinburgh Missionary Conference of 1910 this movement in less than forty years has produced a voluminous literature but not until Dr. Brown's book has the whole story been told so succinctly, so readably within the covers of one volume.

Dr. Brown, who probably more than any other individual was closely identified with this movement for a greater period of years, tells the story of the movement, its trials and experiments, its successes and failures, and the people who influenced it. Among these last are repeated again and again in places of strategic importance such names as Charles Henry Brent, William Temple, Angus Dun, Robert H. Gardiner, George K. A. Bell, (now Bishop of Chichester) Leonard Hodgson, S. Motoda (late Bishop of Tokyo), G. Ashton Oldham, Edward L. Parsons, James De Wolf Perry, George Craig Stewart, Charles P. Taft, Floyd W. Tomkins, and a host of others. The part which this church has had in the formative years of the movement gives it an especial opportunity as the first meeting World Assembly draws near.

"Notably free from sectarian distortion, Professor Aberly's narrative is a straight-forward portrayal of the factors leading to Christian expansion."—LOWELL RAGATZ, *American Historical Review*.

An Outline of Missions

By JOHN ABERLY

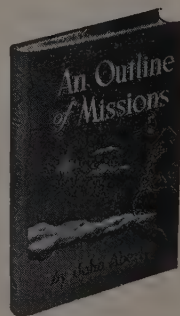
A dramatic survey of the development of Christianity of every era of the last 2,000 years. Pastors, teachers, mission workers—all interested Christians will welcome this authoritative, unbiased account of the spread of the Christian gospel in every major mission field. Now available in a revised second printing—complete with four-color maps. Written by one who has spent more than a third of a century in India Mission work. Now on faculty of Lutheran Seminary at Gettysburg.

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READ---continued

This opportunity and its attendant responsibility rests upon every Episcopalian — even if its expression is no more than an intelligent appreciation of the Church itself and its place in Christendom. Fortunately recent months have witnessed the issuance of particularly useful books for this purpose: *The Story of the Faith* by William Alva Gifford (New York, Macmillan. \$5); *The Christian Heritage in America* by George Hedley (New York, Macmillan. \$2); *Men and Movements in the American Episcopal Church* by E. Clowes Chorley (New York, Scribners. \$4); and *Christian History in the Making* by J. McLeod Campbell (London, Press and Publications Board. 15s 6d).

There have been many Church histories but few have so successfully compressed into a single volume intended primarily for the layman and woman the history of twenty centuries as has Professor Gifford in *The Story of the Faith*. Beginning with the Hebrew tribes migrating from Arabia, and the origins of the Christian movement in Palestine, the story of the expansion of the faith is traced into the Gentile world to the days of Nazism and Fascism. Against the background of history, he brings his story to a close with pertinent ob-

servations on Christian unity. Less comprehensive but equally important to the American reader is China-born Mills College economics professor George Hedley's *The Christian Heritage in America*. Each chapter has a quotation as the heading which provides the clue by which the particular group may be identified: for Presbyterians it is To Glorify God; for Episcopalians, The Whole State of Christ's Church, for Congregationalists, So Truth Be in the Field. A tremendous amount of research has gone into these unassuming studies, and scholarly accuracy is veiled by a smooth and easy style.

Although Dr. Chorley in *Men and Movements* omits completely any mention of the trend toward unity, his book provides interesting background as to the position of the Episcopal Church in this movement. The story is told through biographical sketches and writings of leading personalities: Jarratt, Meade, Griswold, Seabury, Hobart, Ravenscroft, Brooks, DeKoven, and others. The author does not attempt to be critical, to offer interpretation, or to predict for the future; nor does he indicate a particular bias. The result is a source book, a very useful addition to the literature on the history of the Episcopal Church.

Continued on page 26

EASTER, THE RESURRECTION,
AND OUR BELOVED DEAD

WHAT blasted, bleak emotions would be ours in connection with those whom we "have loved long since and lost awhile," were it not for the priceless faith that has come to us through The Resurrection of Our Blessed Lord.

Easter, then, brings them to our hearts and minds with great poignancy and tender memories. Because of Christ we would offer memorials of them which will work for His service, and we cast about for something fitting which we can give Him in their behalf.

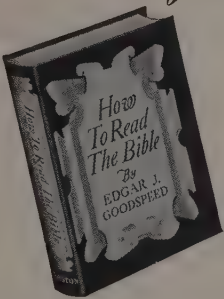
Being Episcopalians ourselves, we feel particularly fitted to assist you in choosing some living, working memorial for those who lived and worked so earnestly for their Lord while here on earth with us. We shall feel truly complimented if you will confer with us in the matter of any type of religious memorial that you may have in mind, and perhaps our experience and training may be of service to you, both in the way of suggestions and our ability to actually furnish the complete project.

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READ---continued

There are a number of things that seem, according to the title, to be omissions. Perhaps Controversies would have been better than Movements. There is no mention of the trend toward unity, constitutional changes, the development of religious education, neo-orthodoxy, or the growing concern for the field of social relations. The role of women is mentioned in reference to religious orders, but other women are completely ignored. Perhaps most glaring is the impression that the Church's Program of missionary expansion is dependent on party influence.

A better picture of the missionary movement—and its decisive role in the unity movement is given in *Christian History in the Making*. Canon Campbell who was chaplain to the Archbishop of Canterbury on his recent visit to the United States has written what may easily prove to be the most important book on the worldwide missionary work of the Anglican Communion.

LET US PRAY

AN EASTER PRAYER FOR THE CHURCH

O GOD of unchangeable power and eternal light, look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual Providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which have grown old are being made new, and all things are returning to perfection through Him from whom they took their origin even through our Lord Jesus Christ. *Amen.*

LET US PRAY

¶ *For the work newly transferred to our Church by the Church of England in northern Panama, Costa Rica, and Nicaragua: that we may exploit with wisdom and zeal the rich opportunities offered to us in this wide field; that we may bring there to Spanish-speaking Christians the ministrations of a Church both Catholic and Protestant; and that in increasing measure our work in Latin America may be carried on in fruitful coöperation with the Church of England.*

¶ *For all Church workers among the women of China: that they may be fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.*

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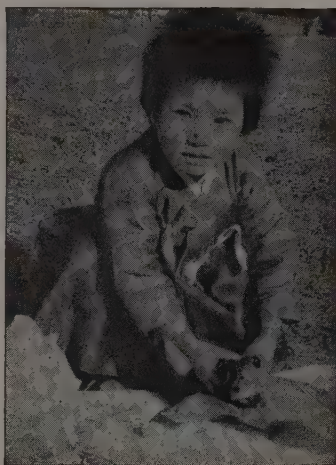
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Chinese Church Women

Continued from page 15

bility, but to that group it was altogether natural.

The present situation is the fruit of the past labors of American women missionaries. Today they stand beside the Chinese workers, both lay and professional, as colleagues, encouraging, advising, and carrying their share of the load. The women were in many cases the first missionaries back on the field following the war. To such women as Catherine Barnaby at St. Mary's, Shanghai, Althea Bremer and Dr. Margaret Richey at St. Faith's, Yangchow, Gertrude Selzer and Laura Lenhart in Wusih, Louise Reiley, Venetia Cox, and Hazel Gosline in Wuchang, as well as to Sister Constance in Wuhu, and Margaret Monteiro and Emeline Bowne in Anking, who were in China all during the war and are still there, the Church owes a tremendous debt of gratitude.

For the work of evangelism in city and country, for the work of teaching in school and college, for medical and social work, recruiting of both Chinese and Americans is needed, that the full Gospel of Christ may be truly preached and truly lived in China.

Installation Movie

A Presiding Bishop is Installed, a new 16mm sound film shows in ten minutes the first installation of a Presiding Bishop of the Episcopal Church. The film depicts all the important steps of the installation of the Rt. Rev. Henry K. Sherrill as twentieth presiding bishop in the gothic setting of the Washington Cathedral. A narrator describes the election of a Presiding Bishop, and when special parts of the ceremony are reached, the voices of Bishop Sherrill, the Rt. Rev. Henry St. George Tucker, the retired Presiding Bishop, and others are heard. Prints of the film, priced at \$50, are available from the National Council, 281 Fourth Ave., New York 10, N. Y.

Chinese Would Be Handy

CHAPLAIN James H. Terry stationed at the Fitzsimons General Hospital, Denver, Colorado, never imagined that a knowledge of the Chinese language would come in handy. He knows better now.

In a recent report Chaplain Terry tells of a celebration of the Holy Communion for a Chinese Flight Officer and an American-born Japanese from Hawaii. In the same ward are twelve Chinese Air Corps cadets who want to be baptized, instructed and confirmed. None of them speaks English. Chaplain Terry is arranging to give instructions through an interpreter, and the Army and Navy Division of the National Council is scouring the country to locate a dozen New Testaments and Prayer Books in Chinese.

Inflation Stops Education

ONE of the hardest facts to face in these years when the cost of living is so desperately high in China is that the future leaders of China should now be in school. The most likely ones are to be found among the families of educated professional people, clergy and others, but these families are so hard hit that in many instances they cannot keep their children in school. Some of the clergy have even had to withdraw their children from elementary school, the incidental costs are so great.


Give to the Presiding Bishop's
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FORTH—April, 1947

Ordinations Highlight of Haiti Convocation

THE Ambassador to Haiti, Harold Tittman, attended the luncheon closing the recent Convocation of the Church of Haiti given in honor of the Rev. Joseph Simon Louis. Pere Louis who had just been ordained will continue as assistant at the Church of the Redemption, Leogane. He, also, will be in charge of the missions at Palmistea-Vin (l'Acul), Duny, and Grande

Colline. The Convocation which the Bishop, the Rt. Rev. C. Alfred Voegeli, reports as having been very successful, was held in the Grace Merritt Stewart School, Port au Prince. Acceptance of the missionary district's increased quota for 1947 was unanimously adopted and stimulating discussions were had on a variety of subjects. The Rev. J. A. Maynard, rector of Eglise du St. Esprit, New York, was a special visitor.

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Log Church Escapes Flames In Fairbanks, Alaska

"ST. MATTHEW'S CHURCH, one of Fairbanks' treasured landmarks, apparently escaped serious damage today as firemen controlled a blaze that started in the basement and filled the log structure with smoke," reports the local newspaper in Fairbanks, Alaska, early in February. "The fire department located the fire in a corner of the basement. The blaze was

knocked down in a short time but clouds of acrid smoke kept firemen from entering the building. . . . The blaze was believed to have been started by the furnace, possibly from a clogged draft."

A year ago St. Matthew's became self-supporting, third of the Alaska missions to achieve this status in the past two years. The parish house, undamaged by the fire, is being used for services. The Rev. John M. Balcom is priest-in-charge.

Bishop Gooden Accepts

Continued from page 19

not merely to maintain a chaplaincy to American and British business men who have wandered far from home. The English-speaking West Indians who have been induced to come into these areas to work on the Panama Canal, banana plantations, and other projects and industries are our responsibility. They were carefully nurtured in Anglicanism in their island homes and wherever they have been transplanted to the mainland, they have wanted their Church to go with them.

A third phase of this work that has not yet been touched is the work with the Spanish Americans themselves. False propaganda has given North Americans the notion that Spanish Americans don't need Anglicanism, don't want Anglicanism, and even resent its entrance into their countries. The evidence is all to the contrary.

A fourth part of this work is among those true natives of American soil, the Indians. Great Indian civilizations have flourished at one time or another throughout this area, civilizations equal in many ways to that achieved by the ancient Egyptians. Now Indian tribes are coming more and more into contact with Spanish and North American language and ways, but there are still areas of jungle domain where no explorer has penetrated, where only the Indian dialects are spoken, where hunting is still with blow guns and poisoned arrows and where primitive forms of nature worship are carried on.

This newly enlarged missionary district of the Church, in a section of the world that has been highlighted for several years by United States foreign policy and interest offers a tremendous variety of work. There are four entirely different groups of peoples in four different countries. In one place the missionary calls on his parishioners living in thatched huts with a cow grazing just outside the door near the coconut palms; in another he calls on them living in concrete and tile palaces high in the cool mountains where a Packard automobile is parked out in the yard near the orchid garden.

They all need God and the Episcopal Church understands well how to make Him known.

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THE San Juan Indian Mission Hospital, Farmington, New Mexico, admitted 453 patients last year, 103 were taken directly to the doctor's office, and 626 special medical and surgical treatments were given. More Navajo Indian patients had to be turned away than were admitted. The mission held 366 religious services, baptized fifty-eight and presented eleven for confirmation.

Thirteen is Lucky Number

THIRTEEN has been an auspicious number for the Christian Colleges in China. There are 13 Christian colleges, and they have an enrollment of 13,000 students who are taught by 1,300 teachers. The Colleges have produced 13 percent of all the college graduates in China, and are now serving 13 percent of the college students in that country. They are supported by 13 mission boards in the United States and Canada. Before the war the Colleges' plants were valued at US \$13,000,000. The Church's St. John's University, Shanghai, and Hua Chung University, Wuchang, are two of the thirteen.

Veterans Study in China

FORMER service men and women, who want to pursue college studies in China under the GI Bill of Rights, may now attend mission-supported Christian colleges in China. Among those approved by the Veterans Administration are St. John's University, Shanghai, and Hua Chung College, Wuchang, long outstanding institutions supported by the Episcopal Church.

China Honors Bishop Norris

IN memory of its great bishop, Frank L. Norris (1864-1945), Bishop of North China from 1914 until retirement in 1940, and Presiding Bishop of the Chinese Church from 1931, the Diocese of North China has started a scholarship fund to train Chinese workers. The Chinese House of Bishops, "deeply conscious of Bishop Norris's services to the whole Chinese Church," has recommended that all the dioceses in China subscribe to the memorial fund.

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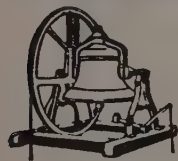
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Report from Palestine

Continued from page 10

necessary to block off the road and turn back traffic. Two women and a little boy, prevented from reaching home, had supper with us at the hostel. The child had been through the blitz in England, and his nervousness would have excited the compassion of the toughest war lord. The involutions and ramifications of the political unrest that prevails in Palestine make it impossible for the most sanguine observer to forecast the form that the solution of these complex difficulties will take. While we wait for peace, we pray, and prayer is the best service we can render.

Many years ago the Bishop in Jerusalem invited the American Church to send a priest to act as its representative at St. George's Collegiate Church. The welcome the third incumbent has received gives ample proof both of the esteem in which his predecessors are held and of the significance of the work itself. In traveling from the United States to Palestine I retraced the course of the progress of Christianity from its place of origin to the new continent beyond the Atlantic. In supporting our share of the work of the Jerusalem bishopric we help to pay our debt to the Church of England and our debt to that much older Church, the Church that proclaimed the immutable truths of the Christian religion at Pentecost.

THE famous "Venerable Society," the SPG of the Church of England reports a "sad commentary on the color problem in South Africa," in the suicide of a sixteen-year-old colored boy in Cape Town. "A talented and promising boy, his death was due solely to the reaction of mind to the incessant pinpricks of a color-conscious society."

SIX GRADUATES of the Theological Seminary in Porto Alegre, Brazil, were ordained to the diaconate by Bishop William M. M. Thomas, during the recent convention of the missionary district. At this service Bishop Thomas also dedicated a new carillon, the first in an Episcopal Church in Brazil.

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A Glad Day for Luchuchiao

By GERTRUDE I. SELZER

It was a happy day for St. James' Church, Luchuchiao, one of Wusih's country stations.

Shortly before the war, the congregation had decided that it was time they were worshipping in their own church rather than in just a preaching hall. They decided to build, "And" said an old faithful member, "we ourselves must raise the necessary funds and not request help from America. The Westerners have already done much for us and we must show them that we, too, can do something." With this spirit, all went to work.

Farmers dedicated sections of their fields, flocks of chickens, or livestock to the cause, calling them, "God's acres, God's chickens," etc. In time, the necessary money was accumulated, the church built and completely furnished, with all financial obligations met.

Unfortunately, the Luchuchiao folk were to enjoy their new house of worship for but a short time. War broke out before the church could be consecrated. Then one dark night Japanese soldiers appeared and took over; just another of war's many tragedies. The spirit of the people, however, was not broken and worship was continued in the country home of one of the members. They kept up their courage and looked toward a brighter horizon.

When the war finally ended, the once beautiful church was in a sad state of ruin; only a shell of its former self. All the lovely altar furniture and other furnishings were gone, the floor had been used for fuel, window frames were missing, walls were filthy. But no one had any idea of giving up. Again this courageous congregation set to work in an effort to raise funds for restoring their church and grounds. With the increased cost of living and postwar inflation, the going was difficult. After half of the necessary funds had been raised, more than two million Chinese dollars, the Reconstruction and Advance Fund came to the aid of the faithful members of St. James' Church and provided the needed balance.

In due time the church was restored, and, with everything in order, on December 20, 1946, the congregation gathered for a Service of Consecration of St. James' Church, Luchuchiao. Bishop K. T. Mao conducted the service and when he knocked at the church door it was an inspiring sight to note the happy, beaming faces of the congregation who were awaiting admission to their church. More than three hundred people crowded the church, many standing in the doorway. Except for a communion set (the former having been looted), the church has been completely restored. Following the



St. James' Consecration, Luchuchiao.

service of consecration, the Rev. C. S. Kuo presented a class of fifty-two for confirmation.

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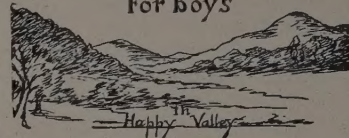
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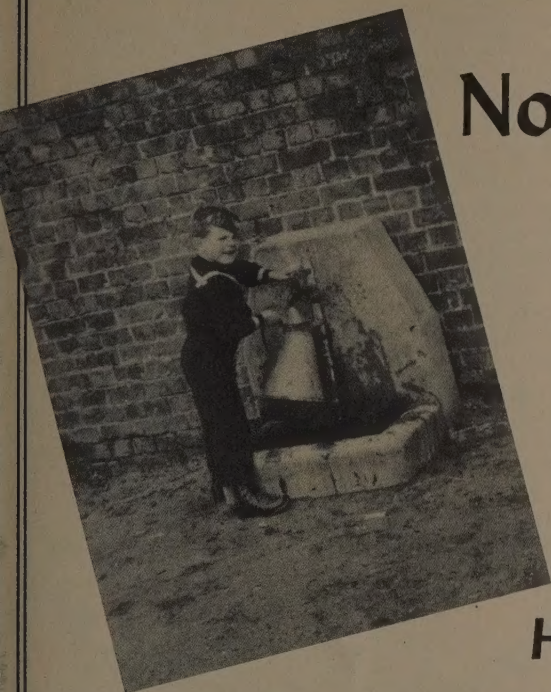
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